NEW-ENGLAND SPIRITUALIST.

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

PUBLISHED AT 15 FRANKLIN STREET, BOSTON.] "LIGHT! MORE LIGHT STILL!"—GOETHE. [TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

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Phenomenal & Philosophical.

For the New England Spiritualist.

THE PAST.

MR. NEWTON:—In your recent prospectus for the second volume of the *Spiritualist*, contributions are cordially invited from those who write "with a due appreciation of the value of the Past, notwithstanding its errors." This hint may properly invite many of us to examine ourselves, and see whether our faith in Spiritualism has not often driven the pen on to rashness in its attacks upon the opinions and institutions of the generations gone.

Has all been wrong in the past? No. For who ruled over the ages then? Yes, *Who*? The same God and Father who governs here and now. He was as wise, as beneficent, as omnipotent, when the morning stars first shone, as in our day. To argue that man's opinions and institutions have been nothing else but errors and cramping chains, comes near, very near, to arguing that God has been a fool. Progression seems to be his rule, and under that the human race may have ever been as well supplied with truth and blessings, *its capacity to receive and enjoy being considered*, as it is or can be in this hour of increasing light and growing freedom. We stand upon foundations which God and our fathers have laid; we can build no other, we can have no other, that will stand. Errors there may have been—errors, cramping, dwarfing, paralyzing errors, there have been and there are in the creeds of every sect, and measurably in the faith of nearly or quite every man. No doubt of this—but what then? Are there not truths also?—Take the Christians and Jews of the world; and in their creeds you will find them not only believing in Jehovah God, but also that this God sent his angels, through whom the world has been taught the angelic lessons which met the ears and eyes of Abraham, of Moses, and the illuminated Prophets. Words of wisdom and of love descended from the spheres above, far, far away back in the distant past; those words have sunk deep into the world's mind and heart, and have been measurably inwrought into man's foundations of his creeds and his institutions. In the deep foundation walls on which the present rests are many granite blocks, well laid upon each other, and most firmly imbedded and cemented. Rash the hand that would disturb them!

The lawgivers, the poets and the prophets of Israel were the pupils of heaven. Some lessons and commands to them were temporary and local in their proper application. Others were eternal and universal; these last are as fresh, as valuable to day as when angels first clothed them in the language of earth. And if spirits come with words of wisdom to us, how doubt their visits to Joseph, to Daniel and to Isaiah? If evil spirits come in our times, why say the record does not harmonise with our experience, when it tells us that "an evil spirit *from the Lord*" troubled Saul, the king of Israel? Away in the land of Judea—back in the days of Abraham, and farther, were laid the foundations of the temple of Spiritualism. Moss and rubbish may have gathered thick upon and around the stones that then were put in place; and it is a good and profitable work to remove the unsightly appendages—to find the exact height and thickness and strength of the wall proper, and thus determine the dimensions of the superstructure it can take on and sustain. Remove the rubbish, but let the wall stand. Time has strengthened it—you can have no better material and no better workmanship.

When Jesus came, his work was not to destroy but to fulfil. He added much to the walls which the Prophets had commenced. He gave beauty, symmetry and grace to the parts added in his day. There was strength—immortal strength—in his additions. Moses and Elias, and others of the hosts above, were his counsellors and friends; and the wisdom of the spheres on high shone forth in his every word and act. He brought "*light*—more light"—into the world, and its rays have never ceased to guide the steps of countless hosts along genuine paths of progression—nor to enkindle the flames of philanthropy and piety in the souls of many millions who have opened their hearts to sympathy with his loving nature.

The past gives to the present many noble legacies—it gives us our *very lives*—and we are nursed on its bosom. Turn vipers, shall we? Let us not. But from our nursing mother, let us take in thankfulness all the truth and good she has to impart—and if in her ignorance she should give her child some things unwholesome, unsound, unpalatable—let us kindly, quietly, even secretly, set such aside, and continue to receive and to use all that can give us true spiritual nourishment.

Down through the Catholic Church, and in all the sects of Christendom, and in every religion of the wide earth, there have ever been flowing some of the Waters of Life—some eternal and elevating truths; *no where* has God left himself without witness. True, the streams have been choked and diverted, and buried often, by the errors and corruptions and wrongs which man has cast into the channels—but the waters are there, percolating, and meandering, and yet creeping on, and making here and there some little pool at which the thirsting can drink, and gain new strength with which to mount heavenward.

The past is full of good—for God was in it all. Yet even He let grow and gather there much which man calls evil. Calling it such—feeling it to be such—let this not cause man to overlook or to reject that which is well suited to give him freedom, purity and elevation, however long it may have been an element in the creeds or institutions of men. Prove all things—*hold fast* that which is good. If angels speak now, they may have spoken in the past. If they are wise teachers now, they may have been so formerly. If they are safe guides now, they may have been such in the ages gone. Therefore, we do well to remember what was said by those of old, and compare it with the teachings of our days; and as far as the words of the ancient ones commend themselves to our interior judgments as true and right, let the old friends be as dear to us—let their words be as persuasive with us—let their lessons be as welcome to us, as those from spirits who are less tried by the lapse of time. While we receive and welcome the new, let us look kindly upon the past as the school in which God has trained our present teachers, and as the field upon which he made to grow the sweetest fruits which we are now permitted to taste. Varying a little the poet's words, and applying them to the *past*, one might say:

> The clouds ye so much dread, are big with mercy,
> And may drop rich blessings on your head.

The blessings are in them, and should not be despised.

N. M.

From the Journal of Medicine.

SPIRITUAL WRITING, CONSIDERED AND ANALYZED PHYSIOLOGICALLY.

BY JOHN C. NORTON, M. D.

Seating myself, one day, by a table alone in my office, I determined to try an experiment. I had heard much and seen a little, of the so-called spiritual writing, and did not wish to cry out humbug until I had fully investigated the matter, being well aware that though I might, by observing the operations of the mediums, and applying to them appropriate tests, satisfy *myself* that the communications were not from the spirits of the dead, I could not form a definite opinion as to their real nature, without testing the matter in my own person.

I had been told in one of the circles which I had had the curiosity to visit, that I was both a writing and a rapping medium. I therefore resolved to try my hand at conversing with the dead, if such a thing was possible; so, taking my pen in hand, and placing it upon a sheet of paper before me, I called upon the spirits, if any were present, to move my hand. To my astonishment my hand immediately began to move, but made no intelligible characters. I then said, if this is a spirit, write the letters, A, B, etc., which was done, until nearly the whole alphabet was written. My hand moved very slowly at first, but the movement was altogether involuntary. I did not stop here to inquire the cause of the movement, but, my curiosity being fully aroused, I continued my invocations to the spirits. I asked the spirit to write its name, and at the word, in an old-fashioned hand, was [illegible] there any communication for me? [illegible] was written:—"Come to Ireland; Wm. C—— is dead, and has willed you all his property, amounting to thirty thousand pounds." I did not stop to ask myself the question, whether such a thing was possible or probable, but continued my conversation with the supposed spirit. I was informed that on the next Monday evening I should receive a letter from the executor of the will, J. Crawford, of Dublin, making me acquainted with all the circumstances. In a short time I began to receive communications purporting to be from other spirits, suggesting that I might never receive the property after all, as the will would probably be destroyed. "Oh, no!" says another spirit, "Crawford will never give up the will. It is safe in his hands." And so, for my edification, the spirits would hold animated and lengthy discussions upon the subject; but soon came the announcement, "The will is destroyed, and the property is taken." My spirit-friends, however, informed me that I might obtain possession of the legacy by commencing legal proceedings, and were kind enough to write for me the names of some fifteen or twenty persons whom I must employ as witnesses in my great suit. Of these, the places of residence and occupations were detailed with the greatest minuteness. I was not a little surprised to find among my list the name of a college class-mate of yours, Mr. Editor (T. R. C.), who, I was informed, was teaching in South Down, and who, you will no doubt be glad to learn from the spirits, is doing very well. Now came the important intelligence that "Thomas Trumy" (the principal witness) "is dead; he has been thrown from a carriage, and is now being carried home." I was shortly, however, convinced that no more dependence can be placed upon the reports of the spiritual telegraphs, than upon our material ones in this lower world; for soon came the following despatch:—"Thomas Trumy is not dead; he was only stunned, and is now better." I should weary the patience of my readers if I were to mention one-tenth part of the communications that were written upon this one subject. The congratulations, the counsels, the plans for the future, the jokes, and the sober suggestions were without end.

In addition to these, I received a great number of communications, purporting to be the prophecies of future events. I was told that the milennium was shortly to dawn upon the world, and the glorious "thousand years" would commence in 1856; that before that time there would be wars, such as had never before been known. These wars would commence in Germany, and rapidly spread over Europe and Asia, and would result in the universal diffusion of civil and religious liberty. Kings and emperors would be hurled from their thrones. Louis Napoleon would be assassinated in his bed-chamber, and France be deluged again with blood. The princes of the world were emphatically termed the princes of the power of darkness, and that darkness was explained to be ignorance.

I was told that I must believe in the spirits and their philosophy. I requested that they would communicate to me that philosophy; and, accordingly, I received six or seven communications, each covering from three to four pages of foolscap; each commencing with a series of aphorisms, and closing with poetry; and I must be permitted to say that the idea and the style of these productions were of the most remarkable character. Many to whom I showed them, declared their decided conviction that they could not be the composition of any human being. The style was not vivid merely, but fiery and impetuous. I must confess that I was utterly bewildered, and knew not what to believe or say. I called upon different poets to write for me, upon subjects which I should designate; and in this way, in one afternoon, I wrote more than ten pages of poetry, and that while I was engaged in conversation upon other subjects, disconnected with those upon which I was writing.

I also invoked the spirits to explain many obscure points in physiology, and explanations were immediately given. I supposed cases of disease, and prescriptions were forthwith given, with full directions for the management of the cases; upon my inquiry whether cancer was a curable disease, I was answered in the affirmative and was told that *sulphur* was the remedy.

I called for the autographs of the signers of the Declaration of Independence and of the deceased presidents, as well as of many of my deceased friends; and in many instances the signatures thus obtained were very good imitations of the true signatures. So you see that I have had all the evidences, so far as writing is concerned, which were necessary to convince Charles Beecher of spiritual agency. I may say, indeed, that I have had additional evidence, for he mentions nothing about this writing of autographs. It may be asked, was I not convinced by them? I answer, I did not made up my mind in any way, until after I had taken time, calmly and carefully, to consider and compare all the circumstances. I was engaged in writing these communications for about one week, during which time it may well be supposed that I was not in a condition for calm and sober reflection. At the end of this time I made up my mind to stop and post up, square my books, and see where I stood. I assure you it was no easy matter for me to stop. There was a kind of enchantment about it, which it is impossible for me to describe; and I was bound by a spell more potent than that by which the son of Ulysses was kept upon Calypso's Isle. But, thanks to my watchful mentor, I id dbreak away, and that entirely. I now proceed to give you the result of my reflections and self-examinations.

I venture the assertion that no one has had any stronger evidence of spiritual intercourse than myself. The writing was altogether *involuntary;* not only so, *but the mental operations which accompanied the writing were equally involuntary.* Almost any one unac[illegible] thoughts nor the writings were his own, and would have immediately attributed them to disembodied spirits; but my conclusions were far different. It may be said that my mind was influenced by prejudice in forming my conclusions—that I had previously determined not to be convinced of the truth of spiritual communications; but I solemnly aver that this was not the case. On the contrary, I was disposed to treat the subject fairly, and was anxious to satisfy myself whether there was anything in it or not. It seemed to me that if it were possible to hold converse with our departed friends, it would be the most pleasing thing in the world. But let us see how my conclusions were drawn, and what were the premises upon which they were founded.

In the first place, that the ideas originated in my own brain, was evidenced by the waste to which my whole nervous system was subjected, and the effect upon the process of nutrition and secretion throughout the body. Although engaged in writing only one week, during that time I lost ten pounds in weight; my whole nervous system was so affected that I could scarcely hold a pen. I was affected with palpitations and tremors, loss of appetite and constipation, disturbed sleep and frightful dreams. Involuntary muscular movements and inability to fix my attention, with giddiness and headache. Any one to have seen me would have said that I had passed through a long seige of sickness. In fact I am satisfied, by looking back upon my condition, that I was on the very borders of insanity. Every medical man knows that these are precisely the effects of long-continued and severe mental exertion. Now, if the motion of my hand was produced by the influence of spirits external to my body, I do not see how the effect upon my body and mind should have been so great. How should the mere exercise of moving my hand, when produced by the agency of another person, thus affect me? It may be said that I was frightened, and that my nervous system was thus operated upon; but this was by no means the case. I could talk as familiarly with the supposed spirit as with an intimate acquaintance. I could joke as much as I pleased, and really enjoyed those conversations remarkably.

Secondly, I always knew what I was writing; and, although the thoughts passed through my mind unbidden, I could always tell before I finished a sentence what it was to be, and often, when asked a question, I could answer it just as well without writing at all, as after writing the answer. Some may say that these were impressions made upon my mind by the spirits. I reply, it is an assumption to say that the spirits had anything at all to do with these impressions, and I shall show further on, that they may be accounted for far more philosophically, without referring them to any such source.

Thirdly, if I was requested to write a name which I did not know, I could not do it. I was told to call upon the spirit of Lewis Hanchett, and request it to write its name. It was immediately written "Lewis Hanchett." He had a middle name, says the person, tell him to write it, "Lewis George Hanchett." "Not correct." "Lewis William Hanchett." "Still wrong; the name commenced with B." "Lewis Benedict Hanchett." "Not right." "Lewis Burton Hanchett" "Wrong again; the name was Lewis Beebee Hanchett." It was then immediately written correctly. Numerous other experiments of the same kind were tried, and always with the same result; showing that it was absolutely necessary that I should have the idea in my mind before it could be written. Did not that spirit know its own name? If it did, why did it not write it without being told what it was? Here is another fact bearing upon the same point, which I have just been illustrating. In regard to the signatures which I wrote, whatever idea I had in my mind of those signatures, was faithfully written out. If I had formed a correct image within, that image was immediately transferred to paper, and in this instance the autograph was correct. On the contrary, if I had a wrong impression of the handwriting, the autograph would be wrong. If I never had seen the signature, the writing would be nearer like my own than anybody's else. Hence it was that, although some of the signatures were strikingly correct, a great majority bore not the least resemblance to the true one. Upon this principle we may account for the fact (if fact it be) that children, and persons not knowing how to write, will make very good autographs, while calling upon the spirits. It is the idea which influences the muscles, and thus imprints its image upon the paper.

Fourthly, to test the reliability of the prophecies, a record of the weather for a week to come, was called for and written, The sequel showed that either the spirits were most infamous *liars*, or else they were miserable almanac makers, for they did not come within forty rods of the mark. *In fact, my spirit friends nerer gave me one particle of information int regard to matters of which I was ignorant, upon which I could place the least dependence.* I need not say, that the whole story about the legacy was a fabrication; the letter which I was to receive, somehow, never reached me, and the dead relative was only *spiritually* dead, for he is now alive and well. "Ah!" says the Spiritualist, "I see you have been imposed upon by lying spirits." Very likely; but how, in the name of all that is sacred, am I to decide what the character of my communicating spirit is? I call upon the spirits of those whose character forveracity and candor on earth was unimpeachable, and relying upon their statements, I find myself most egregiously deceived. "By their fruits ye shall know them," says the Spiritualist. "True spirits speak of things divine; false spirits talk of things of time." What you mean to say then is this, that those spirits who tell us of anything [illegible] which no traveller returns, are true spirits. But now do you know that even these are true!] Does not Satan often transform himself into an angel of light? What useful information can we then obtain from the spirits? They lend us no assistance in regard to the things of time; and in regard to the weighty matter of eternity, they tear our *chart* to pieces, take away our *anchor*, and leave us in the midst of a fearful storm, to be driven about by the waves of conjecture among the rocks and shoals of error. But enough of this, let me not hear again the plea that there are lying spirits.

Fifthly, I have been told that if we called upon the spirit of a person still living, we should get no answer. I can assert, from positive experience, that this statement is false. I have repeatedly called up the spirit of a person now living, and held long conversation with it. The only reason, then, why mediums say they cannot converse with the spirits of the living is because they *think* they cannot, and, therefore, do not try. What does this show? To my mind it is conclusive evidence, that we no more converse with the spirits of the dead than with those of the absent living; in other words, that we commune not with the dead at all!

Sixthly, I am satisfied that the ideas contained in my philosophy and poetry were my own; and one thing that leads me to think so, is the fact that I could recognize trains of thought that had formerly passed through my mind: moreover, the style of the composition only differed from my own, in being much more vivid and forcible. Besides, my philosophy was unlike any other system of philosophy, purporting to be from the spirits, which I have seen. There were some ideas, it is true, in reference to mediums, spiritual intercourse, etc., which correspond very nearly with what we find in works upon spiritual philosophy; but those I had no doubt derived from others. One thing is worthy of particular notice. Take any two mediums unacquainted with the system of spiritual philosophy now in vogue, and let them, without any opportunity of comparing their views, call upon the spirits for a system of doctrines, and these systems will not only differ from the prevalent system, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but those of the mediums.

A few words by way of explanation of the phenomena of spiritual writing. Being *careful to avoid* any *voluntary* acts, the will is placed in abeyance, and thus full play is given to emotional and other mental acts. It must be remembered, that emotions may have an internal as well as an external origin. Intellections give rise to emotions, and emotions in their turn, render the process of thought more rapid and clear. I have no doubt that much of the writing will come under the denomination of emotional action, and it may be a question whether the intellectual operations which precede the writing, do not, in every instance, influence the muscles through the medium of emotions. We have been heretofore accustomed to class these actions, to which the mind gives rise, under two heads—voluntary and emotional. Shall we introduce still another class, to cover those actions which are the direct result of intellection? I leave this question open for discussion. I beg leave, here, to refer my readers to the chapter on the Nervous System, in the fourth edition of Carpenter's Physiology, as they will find it reviewed in the July number (for year 1853) of the British and Foreign Medical Chirological Review, where he takes the ground that there is such a thing as *involuntary cerebration*, as automatic thought. This idea is comparatively a new one, though I think not altogether so. I find in Upham's Mental Philosophy, under the head of "Dreaming," the following words: "A train of conceptions arise in the mind, and we are not conscious of any direction or control whatever over them. They exist whether we will or not" Here we have the same idea of involuntary cerebration, although expressed in a little different language from that which Carpenter used. Dr. Carpenter, however, goes still farther, and takes the ground that cerebration may go on without either volition or consciousness. This would seem to be true with regard to the somnambulist, whose actions are doubtless the result of cerebration, although he is entirely unconscious of what he is doing. If he is unconscious, of course the actions must be involuntary; for there can be no volition without consciousness. The dreamer is conscious of his intellectual operations, although he "possesses no control over them." The intellectual operations of the writing medium come under the head of cerebration involuntary, but accompanied by consciousness. I say *involuntary*, but do not mean to be understood by this that the will is incapable of controlling those operations; I mean that the will stands aloof from them, as it were, and they go on without the direction of volition. The same remark will apply to the act of writing. It is involuntary, only, as the will is kept in abeyance, and the hand moves without its control. There was no time while I was engaged in writing, when I could not stop the motion of my pen, and direct my thoughts into a different channel, if I choose to do so. I cannot help thinking that in my mental state, while receiving communications, there was something very analogous to dreaming, and that my involuntary muscular movements were much like those of the somnambulist.

This assertion must, of course, be taken with some limitations. What a beautiful dream was that of the legacy! Alas! it vanished just as all our dreams depart! The rapidity with which the long-forgotten thoughts of former years were recalled to my mind, [illegible] glowing [illegible]

I said that I wrote much poetry; and this is just what might have been expected, when we consider that poetry is the language of strong emotions; and these were continually agitating my mind as the tempest stirs the ocean's waters. I can now look back and see how, in the storm of my mind, many principles of psychology were beautifully illustrated. Here, I may study, at pleasure, the operation of association and suggestion, memory and recollection, comparison and reasoning, doubting and dreaming, and all of those as going on without the control of the will. Here I may analyze the various emotions, and view their connection with other mental actions. When I look at all these things, and see what a boundless field of inquiry is thus opened up before me, I confess that I know not when to lay down my pen. But remembering that I have already trespassed too much upon your good nature, I close without farther remarks.

[For a review of the foregoing article, see inside.]

JOHN BUNYAN.—"His spelling was bad. He frequently transgressed the rules of grammar. Yet the native force of genius, and his experimental knowledge of all the religious passions, from despair to ecstacy, amply supplied in him the want of learning. His rude oratory roused and melted hearers who listened without interest to the labored discourses of great logicians and Hebraists. His works were widely circulated among the humbler classes. One of them, the Pilgrim's Progress, was, in his own life-time, translated into several foreign languages. It was, however, scarcely known to the learned and polite, and had been, during near a century, the delight of pious cottagers, and artisans, before it was publicly commended by any man of high literary eminence.

"At length critics condescended to inquire where the secret of so wide and so durable a popularity lay. They were compelled to own that the ignorant multitude had judged more correctly than the learned, and that the despised little book was really a masterpiece. Bunyan is indeed as decidedly the first of allegorists, as Demosthenes is the first of orators, or Shakspeare the first of dramatists. Other allegorists have shown equal ingenuity, but no other has ever been able to touch the heart, and to make abstractions objects of terror, of pity, and of love."—*Macaulay.*

Thus speaks the great historian of to-day, respecting a humble writer of "spiritual literature," who in his own time was thought worthy only the contempt of the learned. May not this example suggest a wholesome lesson to some of the haughty critics of our time, who are wont to speak so contemptuously of "spiritual trash?"

Bunyan's spiritual experience, and the method of his writing, as appears from his works, were markedly analogous to what we have witnessed in modern mediumship. There can be little question, in a well-informed mind, but that his masterly allegories or "dreams" were psychologically impressed upon his brain by spirit-power, precisely as similar symbolic visions are now presented to mediums of that class; and that his writings to a great extent were as truly spirit-communications as those which are now written by impressible mediums. We have often listened to allegories given in this way, which, to say the least, fell in no degree behind, either in ingenuity, beauty and wealth of imagery, instructiveness, or power to touch the heart, any which this "first of allegorists" has left on record. And the day will surely come when our supercilious critics will look with truer eyes than they are now wont to do on many of the productions of modern mediumship.—*Ed. N. E. Sp.*

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have yet many things to say unto you, but ye cannot bear them now."—Jesus.

BOSTON, SATURDAY, APRIL 5, 1856.

☞ We send this number of the SPIRITUALIST to several persons who are not subscribers, and to a number of former subscribers who have not renewed their subscriptions. We design it as a respectful invitation to place their names upon our list, should they be pleased with the character of the paper, or disposed to read upon the topics it proposes to discuss. The terms of subscription will be found elsewhere.

THE MISSION OF SPIRITUALISM.

In our prospectus for the second volume of the SPIRITUALIST, which will be found elsewhere in this paper, we have made some statement of the aims and ends of the modern Spiritual Movement, as apprehended by ourself.

We deem it not out of place, in this initial number of the new series, in order to guard against mistakes and misapprehensions which are prevalent on every hand, to make an explicit declaration of our views regarding the *mode* in which Spiritualism is to promote the several ends specified, and the extent to which it may be properly identified with them.

Adopting as our definition of Modern Spiritualism, the broad and unsectarian statement included in the four propositions laid down at the commencement of our prospectus, we distinguish between it and the various moral, theological and reformatory questions to the consideration of which it usually leads. We do not expect that Spiritualism is to reform the world by the revelation or teaching of a new and authoritative system of religion, a new code of morals, or the direct establishment of new governmental and social institutions. We look not for a *new Bible,* to bind the faith of mankind. Man is never reformed or elevated simply by external teaching, or institutions, however pure and perfect they may be. The world has had an endless amount of truthful *teachings* already, which have never been, to any extent, incorporated into the hearts, lives or institutions of men. They, therefore, who are looking merely to new teachings, new unfoldings of truth, from spirits, angels, or Deity — from any *external* source whatever—for the world's redemption, are, we conceive, looking in the wrong direction. Not that these new unfoldings are not needed, or are not coming — they are both necessary and inevitable, as we shall see—but they are not the chief source of redemptive power.

How then is Spiritualism to benefit the world? We will endeavor to give our impressions clearly.

We understand truth to be eternal and unchangeable. What was truth three thousand or three million years ago, is truth now, and will ever be truth; so what is truth to-day was equally so in any age or cycle of the past. But the human soul varies in its capacity to receive and comprehend truth. *In proportion to the extent of its interior development,* is its ability to perceive, grasp, and understand, in its fullness and har- [illegible] can distorted and unbalanced minds perceive its beauty and its harmony. A revelation, embracing all the details of man's duty and destiny, with the most perfect forms of all institutions for earth's inhabitants, given in most exact language, from the most exalted spirits, from the very mouth of the Infinite One himself (were such a thing conceivable), would yet be subject necessarily to misconceptions, limitations and distortions, in all narrow and imperfect minds. As the morning sun, when its pure and beneficent beams reach us through a humid and smoky atmosphere, looks lurid and wrathful, like a fiery demon, "flaming vengeance from the skies,"—so in the morning of man's religious conceptions, ere the mists and gloom of ignorance have cleared away, the Deity is wont to appear as a being of wrath and of dread, a vindictive judge, "a consuming fire."

Human advancement, then, is dependent, fundamentally, on *interior growth and development, not on external teaching.* As the soul's capacities enlarge, the boundless universe of truth is within its reach, to be appropriated just so fast as it is "able to bear" it. Great stress has been laid upon the importance of inculcating true religious ideas (or those which men have thought to be true), in the form of creeds or systems, and of maintaining certain religious, governmental and social institutions, which men have supposed to be essential to the welfare of the world. But the *basis* of all religious truth, and the *ground* of all human progress, lies not in any such externalities. Creeds, sacred books, institutions, are but the outward expressions of what is *in man.* Sweep away to-day all Bibles, Korans, Vedas, Shastras, and all religious books whatsoever, with all churches and religious institutions of whatever name,—and yet there would be not a whit less of real religion and real reformatory power in the world. For this reason, that *man has a religious and improving nature,* and all sacred books and institutions are but the varying outgrowths of that nature, under different conditions and degrees of culture.

If, therefore, the world is to have a truer Philosophy of man's Spiritual Nature, and a more rational Theology, it must be attained, *not by writing out a statement of revelation in a book, but by the harmonious development of men's intellectual, spiritual, moral and emotional capacities, sufficiently to enable them to grasp higher conceptions;* in other words, *by a revelation within the consciousness of the individual soul.* If the monstrous evils which now afflict humanity—as war, slavery, intemperance, indolence, poverty, unchastity, social inequality of the sexes, imperfect governmental institutions, bad marriage laws, land monopoly, competitive trade and labor, etc., etc.—if these are to give place to the reign of peace, justice, purity, and practical beneficence, it must be accomplished, not by external forces, but by the opening of men's interior perceptions to the magnitude of these evils, and to the desirableness of reform,—and by the awakening of internal spiritual energies which shall redeem individual souls from the dominion of passion, lust and selfishness, and prompt to lives of Christ-like purity and noble devotion to others' good.

The human soul itself is the greatest of God's revelations, and, when understood, supersedes all others. On its tablets are inscribed, by the Divine finger, the laws of its being and its growth. In its interiors are enfolded, as in the germ of the flower or the tree, the latent Divine impulses and energies which, as obeyed, will impel it towards all good, all truth, all reform. The wants and yearnings of its quickened religious nature point unerringly to the immortal Truths which alone can meet those wants—its social and affectional needs, its moral, intellectual, æsthetical requirements, indicate unmistakeably the necessities of its life, and prescribe the nature of the institutions by which it should be surrounded. These it will establish and perfect, just so fast and so far as it unfolds from within. Its misery is in mental, moral and emotional inactivity,—that *spiritual death* which is the opposite of *growth.*

Such we conceive to be the true philosophy of Reform. Now how does Spiritualism, as we have defined it, tend to its promotion?

1. It gives men a present *realization* of spiritual verities. Thousands have not even a speculative belief in anything beyond the cognizance of the external senses; while thousands more, even in the churches, have *only* a speculative belief, too indefinite and unsubstantial to produce much influence upon their daily lives. There is a vast difference between a *mere assent,* founded mainly on the uncertain records of a long past age, and an actual, present, positive *knowledge,* through the medium of one's own senses, and daily converse with spiritual beings. Hence the Church of to-day, which lives on the dry records of men's past experience, is ever complaining of the indifference and spiritual death of its adherents. They cannot well be otherwise than dead, for they have *no living bread* to eat. This practical materialism results inevitably in stupidity, selfishness and sensualism—for its language is, "Let us eat and drink, for to-morrow we die." On the other hand, the hourly *realization* that we are "compassed about by a great cloud of witnesses," rouses, if anything can, the higher faculties to action, and calls forth the spiritual energies of the soul.

2. It frees the mind from bondage. The religions of the world, almost universally, throw fear and terror over everything pertaining to the spiritual realm and the after-life, and teach mankind that knowledge and safety can be attained only through certain *authorized* priestly or ecclesiastical channels. This enslaves the masses, and prevents individual growth. On the contrary, Spiritualism, though it may not undertake to present a new and authoritative system of religion, yet shows man that channels of information are freely open to all—that God is as near to his creatures as he ever was, and as willing to instruct them—that inspiration is ever flowing earthward through all channels that are opened for its influx—and that its teachings are authoritative only as they are responded to by the truth-determining power, the voice of God, within the individual soul. Each becomes his own priest and king, with no human authority between him and God. This freedom and individual responsibility result in contrariety of opinion, it is true; but uniformity is no more to be expected or desired, than is sameness of external feature, or a universal monotony of nature.

3. It places individuals within the reach of all quick- [illegible] and opens the soul to their reception. In realized communion with the departed, all that is sweet and tender in purified affection,—all that is gentle and ennobling in angelic, unselfish care,—all that is enlarging and exalting in the wisdom and benevolence of minds serenely raised above the discords of earth,—together with that silent interior power or magnetism, called the Holy Ghost in ancient times, which is ever shed from the presence of all pure beings, and descends like the dew upon all truly aspiring souls,—these, all these may be enjoyed and appropriated by those who have the proper dispositions for their reception. It is true there are influences of an opposite character, to which persons may surrender themselves if they choose; but these are no greater now than they ever were, and the pure-minded and discriminating will perceive and avoid them.

4. It opens a channel of communication, through which suggestions, relating to all topics of human inquiry, interest, or welfare, and embracing the wisdom of higher intelligences, may be submitted to our consideration. These, of course, we are to accept, or reject, as they commend themselves, or otherwise, to our perceptions of truth and wisdom; but the consideration of them cannot fail to excite a high degree of mental activity.

5. From these several sources,—the realization of spirit-presence — the freedom from mental bondage — the experience of elevating spiritual influences — and the suggestion of new thoughts — as every one must see, proceeds a mighty agency for arousing into activity all the powers of the human soul. This activity inevitably produces growth; and harmonious growth unfolds all capacities, develops all latent energies, and must sooner or later result in bringing forth to view the divine image—the "I AM"—which constitutes the inmost of every being.

Such, as we view it, is the *mode* in which Spiritualism is to operate—such its mission as a reforming power on earth. As will be seen, it in no sense opposes or supersedes Christianity, but on the contrary, *includes it* and all other truth, adding an immensely accelerating power.

Will any one venture to deny these positions, or attempt to show that any other agency existing among mankind, is competent to equally beneficent results?

A CONCLUSIVE FACT.—We have the best authority for the following statement: At the house of Dr. Main, in this city, one of his assistants (Mrs. Jenness) being one evening in a trance, said that a spirit whom she saw present wished to communicate something by writing. Her hand was then moved to write as follows: "A letter, asking for a medical prescription, containing a lock of hair and money, has been sent from Norwich, Conn., but has never been received by you." Mr. George, to whom the communication was made, inquired of the spirit how the fact could be ascertained. "Write to Mr. Gilford Parker, of Norwich," was the answer. Neither Mr. G. nor any of the family knew that any such person existed; but he immediately forwarded a letter to that address. In due course of mail, an answer was received from Norwich, signed Gilford Parker, and stating that he had some weeks before sent a letter to Dr. Main, with contents as described, but had received no return. The spirit, in answer to inquiries, stated that he was present with Mr. Parker when the letter was prepared, and knew that it had not come to hand, though he was unaware what had become of it.

DR. NORTON'S "EXPLANATION."

We had always a strong desire for "hearing both sides" of any question, and that idiosyncrasy has followed us into Spiritualism. We like to meet boldly and frankly the strongest things which can be urged against anything we believe to be true. We presume that this feeling is shared with us by the great majority of our readers, and that they will therefore thank us for laying before them in full, in this paper, the "Physiological Analysis" of "Spiritual Writing," by Dr. JOHN C. NORTON, as published in the *Peninsular Journal of Medicine,* at Ann Arbor, Mich. We do this, not so much because we find anything *new* or particularly forcible against Spiritualism in this Analysis, as because of the great consequence which seems to be attached to it in certain quarters, mainly for the reason, doubtless, that the author has the awe-inspiring initials, "M. D." attached to his name. One "highly respectable" journal we have noticed, (the N. Y. *Commercial Advertiser*) which has hitherto persisted that Spiritualism was a "monstrous folly," and mediumship an arrant "imposture," is now willing to admit that *there may be "something in it," after all.*

Of course, all other explanations, from the knee-and-toe-joint theory of the Buffalo M. D.'s, and the "detached vitalized electricity" of Dr. Taylor of Petersham, to the Odylic Force, of Pres. Mahan, must now leave the arena, while Dr. John C. Norton trots out his "involuntary cerebration," and exhibits its wonderful feats to the gaping multitude. But the discerning will at once see that the animal is no novelty—it is only the "automatic cerebral action" of Dr. Rogers, with a slightly different name, but without the definitely described features, or even *half* the capabilities, long ago assigned to that prodigious creature of a materialistic imagination.

But few words seem to us to be necessary to show the entire futility of this last attempt to dissipate the evidences of spirit-communion. It is wholly inconclusive for the following reasons:

I. Dr. Norton's explanation has reference to *but a single phase* of the phenomena—that of conscious impressional writing. All other modes of spirit-manifestation, either of which may be sufficient to demonstrate its reality—such as communication by raps, exhibitions of physical power, *unconscious* writing and speaking, the vision, hearing and touch of Spirits, writing without human agency, etc., etc, — he does not attempt to explain.

II. His conclusion is based on *a very limited experience,* even in that *one* department—the doctor having tested the matter but for a single week, and according to his own showing under the tuition of a very *questionable* set of teachers; while others have based a contrary conviction on the broader experience of *years,* and under obviously more advantageous influences.

III. The explanation given does not afford a rational solution of the [illegible] respecting even [illegible] the whole ground. This may be readily seen by glancing at the several points of his statement:

In the first place, he thinks the supposition "that the ideas originated in [his] own brain was evidenced by the waste to which [his] whole nervous system was subjected," etc. Does our author mean to imply that *ideas* always or ever originate in *brains?* In other words, is he a *materialist,* considering *brain* and *mind* as synonymous words? He uses them throughout his statement, (as do many superficial writers on these topics,) as convertible terms. If ideas originate in the *brain,* then we may suppose that they are merely phenomenal, and that they come to an end when the brain ceases to act. Then there is no immortal *mind,* to live after the death of the body,—no disembodied spirit to manifest itself. But our author seems to admit, all the way through, that there *are* disembodied *spirits;*—he names at least *one,* i. e. "Satan."

But is there any proof that a distinct *mind* was the actor? Here hinges the whole question. We think there is; and in this way it may be shown: The basis of all knowledge is *self-consciousness.* We know that we have an individual existence, because we are *conscious* of such an existence. We know that we act as individuals, because we are conscious of *willing* and *doing* from our own self-hood. This consciousness is the basis of all responsibility; we naturally protest against either praise or blame for that which we have no consciousness of willing and performing. When, therefore, things are performed through the agency of one's physical organism (which is the usual instrument of his own will), that he has no self-consciousness of willing or executing, he does not and cannot properly consider them his own acts. Every one knows, for example, that he did not originate and does not sustain the action of his own heart, or lungs, though it may be in his power to stop that action. Hence this action is ascribed to a will and a power above and beyond one's self. Now, if the brain, or the machinery of expressing thought, is put in action independently of the will or conscious effort of one's mind, such action must be attributed either to disturbed automatic play, or to *some other conscious mind* making use of it.

But how can mere automatic play be distinguished from real, conscious, active, mental control and guidance? By this plain difference: automatic play, or involuntary cerebration, being not under mental control, and resulting from disorder or disturbance of some kind, will produce only broken, fragmentary, incoherent, disorderly, aimless and meaningless results; as in certain classes (not all) of dreams, and in the incoherent ravings of a lunatic; while conscious *mind* will exhibit its presence and control by productions worthy of mind, by connected and significant language or ideas, by distinct and intelligible statements (whether true or false), by the exhibition of reasoning power, of purpose or design, and of the other distinctive attributes of mind. When these are expressed through one's organism, and he knows they do not originate from his own self-hood, the necessary inference is that they came from some *other* conscious, self-acting mind. There may be cases where it is difficult determining between the two, but such cases may be thrown out of the account entirely. There are plenty left, in which the distinction between *automatic cerebration* and *self-conscious, personal, mental activity,* is as distinctly marked as that between a heterogenous pile of bricks, lumber and lime-casks, and a splendid, complete architectural structure, with its obvious plan and adaptations.

Now this distinction was plainly evinced in the communications given through the hand of Dr. Norton. They evidently had purpose and point — they embraced clear and specific statements (false they may have been, and contradictory, but none the less indicative of conscious *mental* action for all that), — they embraced prophecies, philosophy and poetry "of the most remarkable character," written to some extent while his own mind was "*engaged in conversation upon other subjects,*" and altogether *involuntarily* upon his own part. If all this does not evince the action of a distinct personality, a separate mind, we would ask what could? In claiming for *himself* the authorship of all those "most remarkable" productions, together with the "*lies,*" Dr. N. not only mystifies all mental philosophy, but presents himself as an intellectual prodigy, with a very doubtful character for veracity! Those "familiar conversations" and *jokes* between *him* and *himself* must have been intensely interesting and amusing!

But we pass to the Dr.'s "Secondly." The fact adduced under this head only shows that the Dr.'s brain was in partial rapport with the communicating intelligence, by which means his mind became possessed of the thoughts or words in the spirit's mind before they were written. This is often the case; but there are those who have a totally different experience, to whom his philosophy would not apply at all.

"Thirdly." Here is further evidence that the Dr. was simply in rapport with some spirit that endeavored to personify various individuals who were called for, obtaining information from the Dr.'s mind when he could, and *guessing* at it when he could not. Such experience weighs nothing beside that of hundreds of mediums through whom names have been given, and signatures imitated, of which they had no previous idea whatever.

"Fourthly." Similar remarks apply equally well to what is urged under this head. The Dr. energetically and very pertinently asks, "How in the name of all that is sacred am I to decide what the character of my communicating spirit is?" We think that if he had continued his investigations for a reasonable length of time, and conducted them in a calm and rational manner, instead of yielding to such unmanly excesses as brought him to the "very borders of insanity," his own experience would have furnished a proper answer to this question. We think he would have found, that by *cultivating his own mental, moral, and spiritual discernment,* he would at length have become capable of distinguishing (at least sufficiently for all practical purposes) between the deceptive and the true, between the wise and the frivolous; and would have learned that it is possible *to cherish so supreme a love for truth, purity and goodness, that one's presence will not be tolerable to the lying and the impure.*

That our author is sadly lacking in some kinds of discernment is abundantly evinced by the remarks toward the end of this paragraph. "They tear our *chart* in pieces, take away our *anchor,* and leave us," etc. Who are "they" that do this? "The spirits." But he is [illegible] all the while that there are no spirits in the case! It was *himself,* as he claims, (acting involuntarily) that wrote the communications. This pious ebullition, then, against destroyers of ancient *charts* and *anchors,* falls on his own head! Very perspicuous philosopher, he! We would suggest that, if he is trusting the "weighty matters of eternity" to any *chart* or *anchor* that he is in danger of losing by "involuntary cerebration," or even at the dictum of any spirit whatever, the sooner such chart is torn in pieces, and such anchor taken away, the better. He might then learn to consult the chart and compass *within* himself, God-given for his guidance, by which he may safely navigate the boundless ocean of experience which lies before the human soul. If he has obtained no "useful information" from the spirits, either as regards the things of time or eternity, the fact only shows the meagreness of his experience as compared with that of others, and the folly of putting it forth as furnishing an "explanation" of the spiritual phenomena.

"Fifthly." "I have been told" is very poor authority for anything. It is of course as easy for a spirit of the class with whom the Doctor seems to have got in communication to personate and claim to be one who has *not* left the body, as one who *has,* and hence his fact has no conclusiveness at all.

"Sixthly." The doctor is welcome to claim the "philosophy" and the "poetry" as his own, if he thinks they fairly belong to him (though in the light of what he has told us of their "most remarkable character" the claim does not commend his modesty), but what does he do with the false prognostications, the contradictions, the "lies," the tearing in pieces of the chart, etc.? Are not these equally "his own?" Where is the fairness of shirking *these* off, on to imaginary spirits, and not the rest? The different philosophies presented through different mediums prove nothing against a spiritual origin, unless it can be shown that *all spirits think alike* — a notion quite as absurd as the expectation that all men in this world can be made to think alike.

The "few words by way of explanation of the phenomena," with which the Dr. concludes, and in which he talks so *quasi* learnedly about "intellectual operations influencing the muscles through the medium of emotions," about "involuntary cerebration" or "automatic thought" (!), and "involuntary muscular movements like those of the somnambulist," only illustrate the utter mental confusion and weakness in which his *one week's* severe experience left him. How do the phenomena of "dreaming" and of "somnambulism," neither of which was ever rationally explained by the materialistic philosophy, at all elucidate our author's experience? To refer it to them is only to give one mystery in place of another. On the contrary, the spiritual philosophy throws a clear light over all that class of facts, and ranges them under rational, simple and comprehensible laws. Clear-headed people, we think, will generally prefer this philosophy to any of the crude, contradictory and absurd conjectures of the M. D.'s (Muddy Doctors) and D. D.'s (Dogmatizing Divines) who have yet attempted to elucidate these matters.

When Dr. Norton shall have completed the "study" and "analysis" which he talks about in his last paragraph, and recovered from the enormous exhaustion of his first brief lesson in mediumship, we doubt not he will be qualified to take another step with more profit to himself and the world.

"HENRY WARD BEECHER'S POSITION."

KENNEBUNK, Mar. 22, 1856

Editor of the N. E. Spiritualist:

SIR:—In your paper of Feb. 16, is an article mainly copied from the N. Y. *Courier,* in regard to Mr. Beecher's views of the Inspiration of the Scriptures. My attention having been called to it, and believing from what I know of Mr. B., that it did him great injustice, I took the liberty of sending it to him and asking if it was or was not a correct expression of his sentiments. I have just received the following reply, which justice to him as well as to any of your readers who may have been at all influenced by your previous article, seems to ask you to insert in your columns. Allow me, moreover, to say, that the views expressed by Mr B. in this note, are, so far as I am aware, such as the entire body of the clergy, (of N. E. at least) with but very few and lamented exceptions, would most heartily endorse. The *last* thing which the scriptures have to fear is *candid, thorough investigation.* They themselves ask and command it. They no more shrink from it, than the flowers shrink from the sunlight. The main difficulty that we have to find with men is that *they will not examine* the claims of the Bible with *thoroughness and candor, and a humble desire to see and embrace the truth.* W. H. W.

BROOKLYN, Mar. 19th.

DEAR SIR:—As you suppose, the article in question *does* misunderstand my views. Whatever peculiar views I may have upon the doctrine of Inspiration, they are not of the school to which Spiritualists belong. It so happened that Rev. Dr. H —— was present at the two lectures on that topic, and that he expressed himself as more than pleased, and you will agree with me that his judgment in such a matter would be conclusive of orthodoxy. That I am in favor of free thought, large and untrammelled investigation, and of the largest toleration in the expression of all honest views, is true. I am so, partly because of my *faith* in the truth of the scriptures, and of the evangelical views they teach, and partly because toleration is a duty, the liberty of thought and speech being a right. You will see in this week's Independent, an explicit denial of my being a Spiritualist. I never was one in the least possible degree, and I am less and less one, even in that minus quantity, every year.

Very truly yours, H. W. BEECHER.

The following we presume is the "explicit denial" to which Mr. Beecher refers:

BROOKLYN, March 15, 1856.

DEAR SIR:—Your letter asking me whether I am a believer in modern Spiritualism, is but one of a number which are before me. And by publishing both your inquiries and my reply, it will serve to disabuse other persons who have been told the same stories which have been circulated in your neighborhood.

1. I have no doubt that there are curious and surprising phenomena witnessed in "spiritual circles," quite worthy of scientific attention and investigation. The fact that imposture is often mixed with such exhibitions, and that many peripatetic exhibitors are in part or wholly designing men, does not alter the fact, that the phenomena witnessed in these circles are often such as have never yet been adequately accounted for.

2. But I am a stout unbeliever in the spiritual origin of these phenomena either by good spirits or bad spirits, or any spirits whatever. This testimony I have borne again and again, in private and in public, by speech and by pen. And they who represent me as believing in modern Spiritualism, do so without any warrant whatever in the truth. The substance of the "communications" have quite turned the stomach of my faith. Nor do the results of such faith in others incline me to it; for

3. Although many sincere and excellent people do believe in modern Spiritualism; and although there may be some who have been brought by it to a belief of the Scriptures, yet, in so far as I have had opportunities for observing, it has seemed to weaken the hold of the Bible upon the conscience and affections, and to substitute diluted sentimentalism and tedious platitudes instead of the inspired truth. And the general adoption of the modern spiritualistic doctrines, I should regard as no better than a march of Infidelity in the garments of Faith. Without doubt, those who have represented me as a Spiritualist, have done so honestly; but, without any foundation in fact.

Truly yours, H. W. BEECHER.

Now, what is the amount of all this? Mr. Beecher gives us no statement as to *wherein* his views on the subject of Inspiration have been misunderstood. He [illegible] not of the school to which Spiritualists belong." Now it is well known that Spiritualists belong to a great variety of schools, and hence he may be more in agreement with them than he himself suspects. We will quote the important points covered by the statement which we copied Feb. 16th:

> "Mr. Beecher said that the Bible was made up of separate books, written in different ages of the world—was in fact a library of books gathered together for convenience into its present form; that much of it, especially of the Old Testament, was history, written and collated by certain persons, of the particular times and incidents to which they relate; that the idea that the different books bound up within the lids of the Bible are to be considered slavishly as the Word of God, is absurd; that with large proportions of these books no interference on the part of Deity was necessary."

Does Mr. Beecher mean to deny this? We think not. Again:

> "There were portions which his soul received as spoken by the mouth of God, and of this he had no doubt."

Of course he does not doubt this now. Once more:

> "With respect to intercourse between the natural and spiritual worlds, Mr. Beecher said that the Old Testament was full of it as well as the New; that if it occurred then, it occurred under the operation of a law, and that law was fully in existence now as it ever was."

Will Mr. B. undertake to deny this? We doubt it. Finally,

> "With respect to inspiration, he declared it general; that every man who was good for anything in his calling, was to a greater or less degree inspired; that our relations to the Deity are such that the Omnipotent mind comes directly and inevitably in contact with our minds, operating upon them, and arousing them to effort, and inspiring them with high motives and thoughts."

Does not Mr. Beecher fully believe this? We are confident he does, with all other sensible men. Where, then, is the misunderstanding, and where is the difference, *so far as he goes,* between him and a large portion of those who are called Spiritualists? We regret he was not a little more "explicit," on this point.

As to "freedom of thought," "untrammelled investigation," and the "largest toleration," he owns up nobly. Of course, this freedom involves the recognition of a truth-determining power *within* man, superior to any supposed *authority* outside of him, in any book or collection of books whatever. For of what use is freedom of investigation, if man is not to accept that which appears true to him, and reject that which appears false? Here, then, he is on the same platform with intelligent Spiritualists, whether orthodox or not. And lastly, as to the modern phenomena. We know not that he has ever been represented as a believer in their spiritual origin, certainly not in our paper. He however, admits they exist, and that they have *not been adequately accounted for.* He cannot say, therefore, that a little more "investigation," may not bring him in this particular also to agree with Spiritualists. When he recovers from that *sickness of the stomach* to which he refers, which evidently prevents a proper reception and *digestion* of the evidences, and examines with that "*thoroughness and candor, and humble desire to see and embrace the truth,*" of which our correspondent speaks, there is no telling what changes his views will undergo.

The expression that he "never was a Spiritualist in the least possible degree," may be set down to the *penchant* for verbal extravagance, which "the Beecher family" are wont to indulge. That the Rev. gentleman really means to deny the existence of spiritual beings, or that they have communicated, and (by the same law) *can* communicate with mortals, no one can suppose—and these points are several very important degrees towards Spiritualism. He only needs to advance a single degree further, and learn that some portion, at least, of the modern manifestations are caused by spirit-agency, and then he is a Spiritualist according to our definition of the term, whatever his belief may be regarding the Scriptures, Inspiration, or any other point in theology.

A VOICE OF WARNING.

The Cleveland *Universe* gives some account of recent inspired utterances in that city, by the mouth of Mr. PARDEE (or, as would have been written in ancient times, "by the mouth of the prophet PARDEE"), a speaking medium of unusual oratorical capacities, relating to the political condition and future destiny of this Republic. Startling as these declarations are, we have so frequently heard the same, or those of similar import, from intelligences manifesting an order of intellect worthy of the statesmen whose names are given,—and, there is, moreover, so much of intrinsic probability in them,—that we are convinced they are, to say the least, as worthy of serious regard as were the prophetic denunciations given in olden times through Isaiah, Malachi, and others. Of the medium, or "prophet," in this case, we have some personal knowledge, and think the opinion given of his qualifications in the following extract is fully justified:—

"Mr. PARDEE is yet a young man, unassuming in his manner, and of a fine impressible organization. He speaks in the TRANCE STATE, and is controlled, evidently, by a high order of intelligences; who seek to employ him as an instrument, in the accomplishment of a great and good work. We have listened to their messages, through him, on four different occasions, and are prepared to say, that, while but few equal him, there is hardly one within the limits of our acquaintance, who surpasses him, as an efficient advocate of the philosophy of Spiritualism. His discourses, delivered here a week ago last Sunday, were all that could be desired; and we were prepared to witness a falling off, in his subsequent efforts. But our calculations were altogether at fault; for on last Sunday afternoon his discourse far exceeded the previous ones. We are entirely incompetent to give anything more than a very imperfect outline of the lecture; but in obedience to the request of one of the controlling Spirits, we will do the best we can.

"The appropriate title of the discourse referred to, was—'AMERICA; HER PRESENT AND FUTURE POLITICAL DESTINY.' We were informed that Washington, John Adams, Franklin, John Q. Adams, and Andrew Jackson, were directly interested in making these disclosures. These powerful spirits, who, as statesmen and patriots, probably had no superiors on earth, have, in their solemn councils in the spheres to which they have been elevated, had under serious consideration the affairs of the nation they loved so well; and, knowing the principles, and causes, which produce the more grand and sublime results, affecting the vital interests of mankind in their national aggregations, they foresee, and foretell, what, as the results of those causes, shall transpire in the not far distant future.

"The causes of evil now most actively operating in the production of deplorable results, according to the Intelligence speaking through the medium, are the following—a Church without spirituality; a government with but little regard for principles and the inalienable rights of mankind; and a Commerce, or more properly speaking, a system of *trade*, based upon inordinate selfishness, and but little better than legalized theft. or robbery. And the maledictions poured out upon these outrages, deliberately committed by those who have attained and desecrated the high places of power, were sublime, and awful—calculated to arouse the mind and energies of the thoughtful, and cause the oppressors of deceived and cheated humanity, to tremble for their safety, and pause in their career of folly and injustice.

"The Spirits told us, through Mr. PARDEE, that these and other existing errors, oppressions, and wrongs, will assuredly result in outbursts of popular indignation, and, in the event of a non-application of a timely remedy, in the subversion of our present form of goverment, and in all the evils of a sanguinary civil war! Unless justice is done, by those in high places of power, they will be hurled from the stations which they disgrace; and truth, communicated from the spheres, will clothe itself in forms, laws, institutions, usages, and uses, adapted to the condition of immortal beings destined to progress forever, and to find perrennial happiness in their everlasting advancement.

"A congress of Spirits, we are told, composed of uncounted thousands, have had these matters under solemn consideration, and have devised the ways and means for bringing about a radical change in the condition and affairs of mankind, in this favored portion of the earth. As an essential element in this great work of social, political, and religious regeneration, Spiritualism is to take precedence of all other instrumentalities. A few years ago, the manifestations of Spirit-intercourse began with the rappings.—From this one mode of manifestation has followed another, until now, mediums for writing, speaking, and giving indisputable tests, are developed, and sent forth into the world, as the fearless advocates of a wise and beneficent philosophy. The end is not yet! The power of the Press is to be put in requisition, to carry forward the work of political, and consequently of social emancipation.

"A just form of government is to be copied from the spheres, and the kingdom of God is to come, and his will is to be done on earth, as it is in heaven. And we understood the Spirits to declare that the individuals are now born whose mission it shall be to inaugurate a system of government securing to all the essential interests of humanity, and the largest possible amount of happiness in the enjoyment of true liberty. So be it—and let all the people say amen."

DR. MAYHEW'S LECTURES.

DEAR SIR:—Will you have the kindness to inform the friends of Spiritual Truth and Progress, that I shall be pleased to respond to all their calls for my services as a lecturer on the Philosophy of Spiritualism. The character of my lectures is too well and widely known to need any comment from myself. It has, however, been generally conceded that they are eminently calculated to remove prejudices from the public mind, and to commend the subject to every thoughtful and candid lover of the Truth.

The friends in Massachusetts will be pleased to address their applications, by your kind permission, to your care, at No. 15 Franklin street, Boston.

I am yours for Truth and Humanity,

JOHN MAYHEW.

Boston, March 29, 1856.

We have heard the lectures of Dr. M. highly commended by friends who have listened to them, and will gladly take charge of any applications that may be made for his services. We learn that he has engaged to speak at Lowell, in Welles' Hall, on Sunday next.

OUR NEW HEADING is a plain and unpretending affair—but we trust not offensively so to any of our patrons. We have been induced to make the change, for the reason that we were never satisfied with the old one, as it fell far short of the *ideal* which we sought to get elaborated by the artist. We made repeated efforts to obtain a more satisfactory expression of our idea, but without success; and at last are compelled to content ourselves with plain simplicity.

Communications.

For the New-England Spiritualist.

"AND THERE WERE GIANTS IN THOSE DAYS."

This was a long time ago — nevertheless, the race is by no means extinct; tall individuals have from time to time appeared ever since, and at the present time their name is getting to be legion. Spiritualism has strongly tended to draw these monsters from the caves and fastnesses, where, according to tradition, they love to dwell, and almost every community can now boast its giant. "Down east" is proverbially slow, and while almost every other state had sent forth a champion to demolish Spiritualism, Maine was behind. But if slow she is also sure. The fullness of time having arrived, she has brought forth a perfect Goliath. We have now a giant of our own and importation will cease. *Our* giant has "written a book," and this is the title thereof:

"MODERN SPIRITUALISM SCIENTIFICALLY DEMONSTRATED TO BE A MENDACIOUS HUMBUG. BY JOHN LORD, PROFESSOR OF PROTONOLOGY AND ESCHATOLOGY, IN THE COSMIAN SCHOOL, PORTLAND, MAINE."

The author calls it a review of Dr. Hare's recent work; but those who are not sufficiently advanced to understand that *bare* assertions, interlarded with a perfect "shake down" of unpronounceable words totally irrelevant, is a review, will hardly comprehend it as such.

As an illustration of the "Cosmian" mode of review, the first one hundred pages of Dr. Hare's book are divided into sections, and thus disposed of: "Of your fifteen pages, but one is in unison with your index." The next nineteen pages suffer as follows: "I pass them in silence, only remarking I am constantly reminded of Diogenes and his lantern." Eighteen pages more are transfixed thus: "It is all the same *stale nonsense*." The learned and close reviewer then grasps forty-six at once, and wrings their necks — so to speak — in this wise: "No convincement to me, manifest deception; has no effect upon me other than to increase my disbelief and pity."

The thirty-eight pages giving an account of a convocation of spirits, "form" says the eschatological reviewer, "a poser;" and he devotes a whole chapter to their consideration. I have carefully read that chapter; but as the Marblehead skipper said of his craft, it is too much for me; and I respectfully turn it over to Dr. Hare — though I opine that that distinguished savan, even should he call do his aid the far-famed Philadelphia lawyers, will find it like old John Willet, a "tough subject." For my own part, after wading through a maze of words, many of them large enough to divide in three parts — I found only this conclusion, viz.: no such spirits as Adams, Washington, Franklin, Channing and others enumerated by Dr. Hare exist. The profound and lucid reviewer does not advance any very clear reasons why, but seems to think that the fact that they do not teach Anthropology, Philology, Etiology and perhaps Protonology and *Eschatology*, sufficient proof of their non-existence. He winds up this remarkable chapter by sking Dr. Hare to forgive his *plainness* and severity. The Doctor may do as he pleases about the severity, but if he pardons *such* plainness, I will never forgive *him*.

Judging from a cursory reading, the remainder of the review is equally lucid, thorough and biting. I do not remember seeing in any other work so many hard words in the same limits; but they are arranged much as they are in the dictionary — hence it is difficult to discover the plot or argument. But the author attempts to remedy this redundancy of awful words by appending a glossary. This was undoubtedly kindly intended, but will hardly accomplish the end aimed at, as many of the definitions are after the style of the London police-officer, in Oliver Twist, who defined "Conkey" as meaning "Nosey."

As the learned reviewer draws near the close of his labor, he waxes belligerous, and is apparently anxious that some one should tread on his toes, or knock a chip off his hat. He thus appeals to the world generally, and Spiritualists particularly: "Pull me down—this is all I ask?" In the concluding chapter, Dr. Lord says, in effect, that nobody has understood or appreciated him during the past nineteen years. It may be so; and I much fear this last effort will not place him in a clearer light before the public. One thing, however, it will accomplish; it will, I am sure, in the mind of every candid reader, fully establish the author's marvellous pre-eminence in the art of multiplying words without meaning.

In a prospectus accompanying the review, the author announces his intention of making the Bible "understandable and reliable, in a forthcoming work of 400 pages." Whether this is to be done on protonological and eschatological principles, as defined by the Cosmians, is not set forth.

M. F. WHITTIER.

Portland, Me., March, 1856.

For the New England Spiritualist.

CASES OF HEALING — A NOVEL APPLICATION.

White Pigeon, Mich., March 3. 1856.

MR. EDITOR:—If it will advance the cause of humanity or induce any one to place himself under the influence of a healing medium, you are at liberty to publish the following facts:—

"I have for some three years past resided at this place; am now about 56 years of age, and for more that forty years have been afflicted with lameness, sometimes in one part of the system — sometimes in another — and, often suffering excruciating pain. It formerly assumed the form of rheumatism, but for the last ten years that of phlegmonous erysipelas, showing itself in what are called sinous ulcers, in various parts of the body. This lameness disabled me from manual labor to a great extent — and also from walking. Frequently these attacks would confine me to the bed for two or three months, and sometimes were so severe that my life was despaired of. During last summer it had formed an abscess in the hip, discharging copiously, and while in this situation, and having derived no permanent benefit from the ordinary medical treatment in such cases, and being barely able to ride in my carriage, I applied to a healing medium in the vicinity. By this medium I was operated upon every third day for about three weeks, by which time my health was so far restored that I was enabled to perform a journey to the State of Pennsylvania, when I underwent much fatigue besides making a journey of over one hundred miles during three consecutive days, and returned in the enjoyment of good health. Since that time, my health has remained better than at any time during the last fifteen years.

COVILLE LEE."

The above, Mr. Editor, is by no means a solitary case of healing through spiritual influence in this region. Among others, I will mention the following: A Mrs. Hawkins, residing a few miles from this place, and who has been for some time developed as a healing medium, was requested by the spirits to visit a Mrs. Green, residing near Sturgis in this State. This she felt unwilling to do, on account of the pressure of her domestic avocations. But she soon found herself drawn over to one side in a very unpleasant attitude, and by some power held in that condition until she promised the spirit that in case she could be released, she would go. She was released and went. She found Mrs. Green had been severely afflicted for some six years with some complaint that had prostrated her physicial energies, and she was drawn so far out of shape that her dress on one side was cut considerably shorter than the other. She spent about a week at the residence of Mr. Green, and left Mrs. G. cured of her complaint. Mrs. H. is also a speaking medium, and I had the pleasure a short time since of listening to one of the most eloquent lectures ever heard purporting to come from the spirit of a Mr. Walker, who was formerly an anti-slavery lecturer residing in the State of Ohio.

A Mrs. Coffinbury, of Constantine, Mich. informs me that a large share of her time is occupied by forwarding, through the mails, to various sections of the United States, metallic plates, magnetized by the spirits, through her as a healing medium, for the cure of disease. Accompanying these plates, she sends the necessary directions for their use. All that is required on the part of the patient, is a lock of hair, or some article used about the person, or simply some of his writing. This, as I understand forms a magnetic connection between the spirits and the patient, and the plates when used upon the person enables the spirits to throw a current of electricity through the medium to the patient, however remote his locality. As Mr. and Mrs. C. are in rather dependant circumstances, a fee of $1.00 or more is expected. I am informed that in Nov. last a lady whose daughter had been severely afflicted with a disease in one of her limbs, and in consequence, that limb had nearly perished, was using the plates upon her daughter. She had suffered much from a sensation of cold in the perished limb and was unable to move except with crutches. After the application of the plates the natural warmth was restored, and from actual measurement, the deceased limb is found to be slowly but surely *growing*. Mrs. C. prefers a *decription* of the nature and locality of the decease. In my own case, however, my ailments were pointed out to me (without any statement on my part), more definitely than I could have given them. While I am writing, bent over the desk, one of these plates, 1½ inches square, attaches to my cheek bone, (which is free from any external appearance of disease, although it has been diseased for some 5 months last past), with no apparent cause for its being thus attacked, unless by magnetic influence. A violent shake of the head does not dis[illegible]

I am willing to bear testimony to the repeated benefits physically that I have derived from this source.

Truly yours, T. HUDSON.

LETTER FROM MRS. HUNTLEY.

Paper-Mill Village, N. H., March 16, 1856.

BROTHER NEWTON:—I would just say that Spiritualism is still advancing with us. The band of believers here is small, yet harmonious, and embraces a class of minds that can no longer be chained by the dogmas of the past; but reach forth into the future, with hearts ready to receive truth's rays. Perhaps I may be somewhat selfish when I write of them, for it was among this band that first I heard the bright ones whisper, "All is well;" and I feel that without their kindly aid and encouraging words, I never could have been the humble instrument I now am in the hands of the higher intelligences.

Since the 17th of last December, I have been absent until last Sabbath; and to-day I find myself standing in the old familiar place, receiving the warm greetings of many a long-tried friend. I find that their progress has been marked in my absence, although they have not had public meetings every Sabbath. They seem to be learning the lesson, that they must not always look for teachings from others, but must become teachers within themselves, heeding those nobler impulses within, which, when allowed freedom, ever teach man truth.

In my absence, the friends have been gratified and edified with teachings from the lips of AUSTIN E. SIMMONS, Mrs. M. S. NEWTON, and Miss MARTHA C. BROWN. The latter is a young girl of some fifteen years, through whom the spirits speak both in prose and poetry. She was developed in our circle here last spring, and soon after removed with her parents to Orange, Mass., where she spoke publicly in many of the surrounding towns. She is but a school-girl yet, and that prevents her from taking the field as a public lecturer, only during vacations. I think she bids fair to make a useful instrument in the hand of spiritual teachers in unfolding truth to men's understandings.

In my wanderings this winter, I have visited Milford, N. H., twice. The believers in the dawning light in that place are few, but whole-souled, and the truth can but prosper in such hands, although at the present there seems to be much to discourage them. Their kindness to myself and husband will long be treasured up among our grateful remembrances.

At Nashua, N. H., the friends are awake and active. They hire for their circles a large hall, and meet regularly every week for sittings; they have not yet had regular Sabbath meeting, but may establish them soon. I spoke there three times.

I have also spoken in Manchester four Sabbaths during the winter, and there also the cause is moving onward rapidly; but as you have been there since, I will not occupy the time with details. In both of these places I found homes ready to welcome us, all vieing with each other in efforts to make us happy. May heaven's choicest blessings rest on all. * * The winter of 1856 is fast passing away, but not without bearing on its bosom some traces of the dawning era of truth and freedom; and may each succeeding season, as it comes, unfold still more of the glorious light which is to redeem mankind from all error.

I shall probably spend some few weeks in this vicinity, although ready to receive calls from friends. Next Sunday, I speak in Washington, N. H.; the 30th, in Rockingham, Vt.; April 6th, here. Believing in a living inspiration to lead man on to glorious results, I remain yours, for truth. H. F. HUNTLEY.

DAVID B. WYATT, who styles himself "Elder of the church, Christian Order," a Healing Medium, and having the Gift of Healing, wishes us to announce that he is prepared to give public discourses on Spiritualism. We are not acquainted with the qualifications of Elder Wyatt, for speaking acceptably to modern Spiritualists; but if any wish to give him a hearing, he can be addressed at Brattleboro', Vt.

MEETINGS AT THE MUSIC HALL.—Large and intelligent audiences attended the lectures by Miss SPRAGUE, on Sunday last. The discourses were interesting and instructive, and gave great apparent satisfaction to the hearers.

Miss Sprague is to speak in the same place on Sunday next, afternoon and evening.

On Sunday, the 13th, she will be in Lowell; after which she designs visiting Portland and other cities in Maine.

LETTERS RECEIVED, *not otherwise acknowledged*.—J. Hulburt—S. S. H.—T. Howard—E. F. Martin—A. Miltenberger—J. E. Woodbury—"More Anon"—T. C. U.—M. S. N.—W. Collins—M. H. Tuttle—J. Josselyn—J. Giles—J. P. Boodey—L. M. Parker—G. H. Clapp—F. Kelley—G. Williams—L. P. Bragne—M. Holden—Wm. Hume—B. P.—M. D. Hayes—D. Gilman—J. Josselyn.

VOLUME II.
OF THE
NEW ENGLAND SPIRITUALIST.

"LIGHT! MORE LIGHT STILL!" — *Goethe.*

This paper has had for its leading object the presentation before the community of the evidences, both ancient and modern, which go to establish the following propositions:

I. That man has an organized spiritual nature, to which the physical body is but an outer garment.

II. That he has a conscious individualized existence after the death of the physical body.

III. That the disembodied can and do communicate sensibly with those still in the flesh.

IV. That incalculable good may be derived from such communion, wisely used.

These propositions embrace what is popularly denominated *Modern Spiritualism*, and the questions involved in, and growing out of them, are becoming THE QUESTIONS OF THE AGE — than which none more interesting or important were ever raised among men.

During the first year of its publication, the SPIRITUALIST has been constantly gaining in public regard, and extending in circulation. We doubt if a single number has been issued that has not presented well-attested FACTS for which, to say the least, the materialistic philosophy of the day fails to account.

Attention has thus far been given prominently to facts and arguments bearing on the first three of the above propositions.

In entering upon a second year, it is the Editor's design to pursue substantially the same course as heretofore, — hoping, however, to make such improvements as the experience of the past and the requirements of a healthful progress may suggest and render practicable.

He is deeply convinced that the Spiritual Movement of the day is but the precursor of, and to some extent the *means* of reaching, a higher stage of human attainment, both individual and societary,—that its startling phenomena are but the trumpet-call to a new and triumphant struggle against Error, Wrong, Misdirection, and Imperfection of every kind, — that those who are satisfied with what is merely novel, marvellous, or self-gratifying in these demonstrations, greatly miss their high intent,—and that, if Spiritualism shall fail to give to the world a purer Morality, a truer Religious Philosophy, a higher and nobler Individual and Social Life, than now generally prevail, it will prove of little worth to mankind. He is, therefore, greatly desirous of giving fuller scope and expression to those mighty *reformatory* influences which are now flowing earth-ward from the Higher Homes. Hence, while he would by no means neglect the BASIS-FACTS which lie at the foundation of this movement, he may be expected to recognize prominently — as among the important ENDS which Spiritualism tends to secure, and as constituting some portion of THE GOOD it is destined to confer — the following objects:

1. The unfolding of a comprehensive Philosophy of the Spiritual Nature, Capabilities, and Destiny of Man.

2. The development of a Rational Theology, based on *intrinsic* and not on *external* authority.

3. The establishment of a Pure Morality, founded on *internal* and *divine*, rather than human law.

4. The recognition of an Ever-living and Universal Inspiration, connecting Man everywhere with Deity.

5. The recognition of Individual Responsibility for all opinions and acts.

6. The Individual exercise of Mental, Moral and Spiritual Freedom, in all things which infringe not the rights of others, and the *toleration* of the same in others.

7. The promotion of Individual, Social, and Humanitary Progress in all good.

These points are not laid down as a creed for Spiritualists, but simply as desirable objects which Spiritualism may aid in securing.

In the advocacy of these, or any other specific objects or opinions, the Editor will aim to exercise the fullest toleration towards those who may differ from him — his paramount desire being to elicit TRUTH, and not to inculcate specific dogmas — to contribute to the ADVANCEMENT OF THE RACE, and not to the establishment of a sect.

Correspondents are cordially invited to contribute facts bearing on the question of spirit-existence and agency, and thoughts or suggestions, whether their own or from the Higher Life, calculated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, *truth-seeking*, rather than dogmatic spirit, free from [illegible] the Past, notwithstanding its errors, will be most welcome to a place in our columns.

Should the encouragement received warrant the step, some changes will be made in the mechanical department of the paper so as to give an increase of reading matter. It is hoped that ere long it may receive a support which shall justify the employment of an editorial assistant, and such an enlargement of its scope as to make it subserve all the purposes of a Family Newspaper.

The Editor earnestly hopes that all whose subscriptions end with the first volume, will feel disposed not only to renew the same, but to recommend the SPIRITUALIST to such of their friends and neighbors as may have any disposition to read on these most momentous topics of the present day. He trusts, also, that many of that *very numerous* class who have thus far been *readers* but not *patrons* of the paper, may have become sufficiently interested in its contents to order it for themselves.

With a little more of the same effort on the part of its friends, which has been so generously put forth, during the past year, the SPIRITUALIST may speedily be placed in an independent and self-sustaining position.

TERMS, as heretofore — $2.00 a year, or $1 for six months, always in advance. To clubs, five copies for $8.00; ten copies, $15.00. To city subscribers, when served by carrier, $2.25.

To save room, the list of local agents heretofore published is discontinued. All who have been authorized to act in that capacity heretofore, are requested to continue their services on the same conditions. Also, all persons interested in the paper, will feel at perfect liberty to solicit and forward subscriptions from their several localities.

PREMIUMS FOR NEW SUBSCRIBERS. — The publisher has made an arrangement by which he is enabled to offer the following inducements to effort for the extension of the subscription-list of the SPIRITUALIST: To those who renew their subscriptions and send an additional name with advance pay, a copy of "*The Ministry of Angels Realized*, by Mr. and Mrs. A. E. Newton" (new edition). To those who renew, and also send a new *yearly* subscription (or *two* for six months), a copy of the same pamphlet and one of "*Spirit Works*," by Allen Putnam, Esq. Address

A. E. NEWTON, EDITOR AND PUBLISHER,
15 Franklin Street, Boston.

HOW TO SUBSCRIBE FOR THE SPIRITUALIST.—It is a very easy matter. Just write your name and post-office address plainly on a scrap of paper, place with it a $2.00 bill (or $1.00 if you cannot spare more), and enclose the whole in an envelope, directed to "A. E. NEWTON, *Editor N. E. Spiritualist, Boston, Mass.*" A receipt will be returned in the first paper. Most post-masters would gladly do the business for you.

Renewals may be made in the same manner.

Single copies of the SPIRITUALIST may be procured of

BELA MARSH, 15 Franklin street, Boston.
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SAMUEL BARRY, 221 Arch street, Philadelphia.
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MEETINGS IN BOSTON.

MEETINGS AT THE MUSIC HALL, on Sunday afternoons and evenings, at 3 and 7½ o'clock. Admission 10 cts. MISS SPRAGUE will occupy the platform on Sunday, April 6.

MEETINGS AT CHAPMAN HALL, School street, Sunday afternoons and evenings; also on Wednesday evenings. A free platform for the expression of any views pertaining to the facts and philosophy of Spiritualism. Seats free, and expenses defrayed by contributions. On Sunday mornings, circles for development, etc., at the same place, at which a small admission fee is charged.

MEETINGS IN BRATTLE STREET, No. 15, at the Hall of the "Artisan's Recreative Union," on Sundays, morning and afternoon. Speaking usually by entranced mediums—exercises expected to be of a religious character. Admission free.

JUST PUBLISHED, SPIRITUALISM EXPLAINED, by JOEL TIFFANY. Elegantly bound in cloth. Sent by mail, free of postage. Price $1.00

The general contents of the work are: On the Determination of Truth; The Sphere of Lust; The Second or Relational Sphere; Communication; Philosophy of Progression; Mediumship; Spiritual Hearing; Condition of the Spirit in the Spirit World; Organization; Individualization; What Constitutes the Spirit; Lust; Marriage; Free Love.

GRAHAM & ELLENWOOD, Publishers,
142 Fulton street, New York.

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MEDIUMS IN BOSTON.

Test Medium. G. A. Redman has rooms at No. 45 Carver street, whese he will receive company from 9 to 12 A. M., from 2 to 5, and from 8 to 10, P. M., daily, Sundays excepted. Manifestations are made by Rapping, Tipping, and Writing. Private circles, $1.00 each person. Public circles on Monday and Thursday evenings only, at 50 cents each person.

NOTICE. — G. A. Redman will be absent from the city for a few weeks, after Saturday, March 22d. During his absence he will visit Washington, Baltimore, and Philadelphia, and thus afford his friends in those cities an opportunity to call on him. His post office address, until further notices will be Washington, D. C.

Mrs. B. K. Little, (formerly Miss Ellis) *Rapping, Writing, and Trance Medium*, has opened rooms at No. 46 Eliot street. Private sittings daily. Hours from 9 to 12 A. M., and 2 to 6, and 7 to 9 P. M. Terms 50 cents each person. N. B. — Clairvoyant Examinations, $1.00.

Mrs. J. H. Conant, Spirit Medium, has removed to No. 2 Central Court (leading from Washington street, just above Summer street), where she will attend to visits of her friends.

☞ Please enter, and walk up stairs without ringing the bell.

Mrs. W. R. Hayden, Rapping, Writing, Healing and Test Medium, No. 5 Hayward Place, Boston. Mrs. Hayden has great powers as a HEALING MEDIUM, and will devote a portion of her time daily for that purpose. *Professor Hare's opinion of Mrs. Hayden as a Medium:*— "I have great confidence in Mrs. Hayden as a sincere, conscientious Medium, and recommend her as being of the highest order. ROBERT HARE."

Miss A. W. Snow, No. 104 Tyler street, Boston, Writing and Trance Medium, will answer sealed letters, and describe persons that have left the form. Hours from 9 to 12 A. M., from 2 to 5, and 7 to 9, P. M. Terms, $1.00 an hour, or 50 cents each person. For answering sealed letters, $1.00; sealed questions received, answered and returned by mail if prepaid. Circles Wednesday and Friday evenings from 8 to 10, — 25 cents each person. A rapping medium present.

Healing and Spirit Vision. T. H. PEABODY, Healing Medium. Mrs. T. H. PEABODY, Trance Medium, 54 Hudson street, Boston.

Rapping Medium. A good Rapping Medium, will be constantly in attendance from 9 o'clock to 12 A. M., and 2 to 5 P. M., at No. 38 Hudson street, for those who wish to commune with the inhabitants of the spirit world in this way.

Miss E. D. Starkweather, Rapping, Writing, and Trance Medium, residence No. 2 Spear Place, out of Pleasant street, near Washington. Terms, 50 cents each person for an hour's sitting.

N. B. — Puhlic circle on Monday and Wednesday evenings at eight o'clock. Terms, 25 cents each visitor. Evening sittings with families, if desired.

IN NORTH ADAMS, MASS.

Mrs. Mary Sedgwick, Union street, North Adams, Mass., will devote a portion of time to the examination of diseases and prescriptions for the same. Also healing by the laying on of hands; spirit-manifestations and teaching. Hours from 9 to 11 A. M., 2 to 4, and 7 to 9 P. M. Private sittings $1.00 each person. Public 50 cents each person.

A daughter who is a discerner of spirits will give attention.

IN SOUTH ROYALTON, VT.

Mrs. Mary A. Brown, Trance and Healing Medium. has removed from Hinsdale, N. H., to So. ROYALTON, Vt. Terms — For Clairvoyant Examination and Prescription, when present, two dollars; and when absent, four dollars.

General Advertisements.

DR. ABBOTT'S MEDICINES. Many of our Medicines have been favorably known to the public for more than a *quarter of a century.*

Our PANACEA will cure Coughs, Colds, and Asthma. The CHOLERA CORDIAL can be depended on to cure Bowel Complaints. CANKER CORDIAL will cure the Canker in the Mouth and Stomach and Purify the Blood — The VEGETABLE JAUNDICE BITTERS is an invaluable remedy for Jaundice, Liver Complaint, Sick Head-ache.—The Peach Cordial is a pleasant Tonic Cordial. Some of the above Medicines are highly recommended by Dr. Fisher.

N. B. Our store is the oldest of the kind in the country. We have a great variety of Botanic Medicines which we will sell on favorable terms.

☞ Spiritual and Mesmeric Prescriptions put up with care.

J. & BENJ. F. ABBOTT, 214 Hanover st., Boston.

AN ASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 98 PLEASANT STREET, corner of Marion street, Boston, where he is prepared to accommodate patients desiring treatment by the above process, on moderate terms.

☞ Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should inclose $1.00 for the examination, with a letter stamp to prepay their postage.

Water from the Henniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher life that it possesses strong magnetic properties, and is useful in negative conditions of the system.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

THE REMEDIES OF NATURE. Wm. E. Rice, Clairvoyant Medium, for M[illegible] 12 A. M., and from 2 to 6, P. M. Terms $2.00. Office, No. 98 Hudson street, Boston.

In cases where sickness or distance prevents personal attendance, examination will be made from a lock of hair, accompanied by the name, age, and residence of the patient. In these cases, for examinations, written out in full, with prescriptions, the charge will be $3.

A HOME FOR THE AFFLICTED. George Atkins, Clairvoyant and Healing Medium, has opened a house for the reception of the afflicted at No. 38 Hudson street, Boston, where he is prepared to accommodate patients desiring treatment, on moderate terms. In connection with healing by laying on of hands, and other natural remedies, Dr. A. has received some valuable instructions from the higher life, in the preparation and application of the Electro-Chemical Baths, and is prepared to apply them at his place, in cases requiring them.

Water from the Henniker Spring, which is found by all who have made use of it, to be very useful in negative conditions of the system, will also be supplied by him.

☞ Patients desiring board should give notice in advance.

Great care will be exercised in all cases of examinations and prescriptions, either in person or by a lock of hair when the patient is absent. Office hours from 9 to 12 A. M.. and 2 to 6 P. M.

Terms — Examination $1.00 if the person is present, and by a lock of hair when the patient is absent, $3.00.

LAYING HANDS ON THE SICK. Dr. W. T. Osborn, Clairvoyant and Healing Medium, cures the sick by the laying on of hands, possesses great Medial power, has been very successful in relieving the sick; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical faculty, have yielded to his treatment. His success is truly astonishing, and gives unbounded confidence in the healing power operating through him.

Terms for each Clairvoyant examination, $1.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel.

THE SICK ARE HEALED BY THE LAYING ON OF hands. Dr. GEORGE H CLAPP, recently from New York, would inform the public, that after having thoroughly tested his power as a Clairvoyant and Healing Medium, and having practised in Boston the past four months with unbounded success, he has now located himself for the present at GREAT FALLS, N. H., where he will be most happy to hear from his numerous friends and the public.

Terms — Examination $1.00 if the person is present; and in cases where a lock of hair is sent, terms for an examination, with prescription written out in full, will be $3.00

Dr. C. would give notice to all who wish to avail themselves of the Electro-Chemical Baths, that they can do so by applying to him. Rooms, at the residence of B. D. HILL, High street, Great Falls, N. H.

41tf

HEALING AND CLAIRVOYANT PRESCRIPTIONS. C. C. YORK, and wife give notice that they continue to heal the sick by the laying on of hands; also to give Clairvoyant examinations and prescriptions, by receiving the name, age and residence of patients in their own handwriting. Terms $2.00 for examination and prescription; $1.00 for examination alone. Address in care of Bela Marsh, 15 Franklin street, Boston.

29—6m

A. C. STILES, M. D., Physician and Surgeon, Bridgeport, Ct., Clairvoyant and Psychometric Delineator of Character. Examination for disease, with prescription, $1.00. Those who cannot personally visit him can forward a lock of their hair.

Psychometric Delineations of Character, with conjugal Adaptations, $2.00. To obtain this, the autograph of the individual must be forwarded. To secure attention, the low price here asked must always accompany the letter.

BROWN'S BRONCHIAL TROCHES will alleviate COUGHS, BRONCHITIS, ASTHMA, HOARSENESS, Irritation of the Throat, occasioned by cold or over exertion of the vocal organs. Having a peculair adaptation to affections which disturb the voice, they will be found indispensable to public speakers and vocalists.

These Lozenges containing no opium or deleterious drug, can be taken as freely as requisite. Sold by the principal druggists in the United States.

JOHN I. BROWN & SON, Boston,
425 Washington, opposite Essex street.

5—3m

SPIRITUAL SPRING, SPRINGFIELD, MASS. THE following diseases have been relieved by using the water from this spring:—Lung difficulties, Cancers, Scrofula, Neuralgia, Humor, Kidney Diseases, Gravel, Canker in the mouth and stomach, Internal Tumors, Sore Eyes, Bronchial difficulties, Chronic Diarrhœa, Rheumatism, in its worst form. The water is often magnetized to meet stubborn difficulties.

N. B. Kegs containing 8 gallons with directions, $2.00

SETH B. BLISS.

51—3m

KNOW THYSELF. Self-Knowledge promotes health, Virtue and Happiness.

R. P. Wilson, Psychometric Delineator of Character, and Clairvoyant Physician, 285 Seventh street, Cincinnati, Ohio.

Terms: For Chart according to Buchanan's New System of Phrenology, and a written Delineation of Character, $2.00. For Chart as above, and Conjugal Adaptations, $3.00. For Clairvoyant Examinations and Prescriptions, including Mental Delineations, $5.00 t17

SPIRITUAL, CLAIRVOYANT, and MESMERIC PREscriptions, carefully prepared by OCTAVIUS KING, Botanic Apothecary, 654 Washington street, under Pine Street Church, Boston.

All of Mrs. Mettler's Medicines for sale as above. 26—1y

FOUNTAIN HOUSE, CORNER OF BEACH STREET, and Harrison Avenue, Spiritualists Head Quarters in Boston. Charges $1.25 per day, or $7.00 per week, for 2 or 3 weeks.

H. F. GARDNER.

COAL AND WOOD. Allen Putnam & Co., of Roxbury, near the Boston line, on Northampton street, keep constantly on hand an assortment of COAL, WOOD and BARK, which will be delivered in Roxbury or Boston at the fair market price. Approved orders at the Counting Room, or through the Post Office, promptly attended to.

SPIRITUALIST DEPOT IN LOWELL. The Rooms at 112 Merrimac street, will be open for the purpose of healing the afflicted, on the afternoons of Mondays, Tuesdays and Saturdays of every week.

Books on Spiritualism and the *N. E. Spiritualist* kept at the rooms for sale. No. 112 Merrimac street, Lowell, Mass.

A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT Street, Boston, Mass.

Interesting Miscellany.

THE SPEAKING DEAD.

When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered,
To a holy, calm delight;

Ere the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fitful fire-light
Dance upon the parlor wall;

Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted,
Come to visit me once more;

He, the young and strong, who cherished
Noble longings for the strife,
By the road-side fell and perished,
Weary with the march of life!

They, the holy ones and weakly,
Who the cross of suffering bore,
Folded their pale hands so meekly,
Spake with us on earth no more!

And with them the Being beauteous,
Who unto my youth was given,
More than all things else to love me,
And is now a saint in heaven.

With a slow and noiseless footstep
Comes that messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine.

And she sits and gazes at me,
With those deep and tender eyes,
Like the stars so still and saint-like,
Looking downward from the skies.

Uttered not, yet comprehended,
Is the spirit's voiceless prayer;
Soft rebukes, in blessings ended,
Breathing from her lips of air.

O, though oft depressed and lonely,
All my fears are laid aside,
If I but remember only,
Such as these have lived and died!

[NOTE.—We found the above much-admired recognition of spirit-visitation and angel-communion, (which is from the pen of New England's most honored poet, LONGFELLOW), in the columns of *The Congregationalist*, a week or two since. Recollecting that the editors of that paper, a short time ago, pronounced us "utterly, and thoroughly, and totally, and tremendously deceived," because we "seriously believed" in facts similar to what the poet here asserts, we were not a little surprised. Have the editors changed their opinion? or are they willing to lend their columns to the spread of "delusion"? Or do they consider that this is "*only poetry*," which none but *weak* minds will mistake for truth? This is but another illustration of the fact that men's better intuitions will sometimes gain expression in spite of their prejudices.—EDITOR.]

THE SUKIAS OF CENTRAL AMERICA.

In a book entitled "WAIKNA; or Adventures on the the Mosquito Shore, by Samuel A. Bard," (an artist, of New York), published last year by the Harpers, we find some account of a class of persons existing among the inhabitants of Central America, called *Sukias*, and believed by the people to be possessed of preternatural lowing extracts plainly evince that the author, though strongly skeptical at the outset, was compelled to the conviction that this belief was not altogether groundless. These extracts will be read with especial interest by all such as have been led to suppose that the interior of that country may be still inhabited by remnants of an ancient race, far superior to either the semi-African or Spanish intruders who now possess the coast—a race to whom belong the wonderful antiquities of that and other parts of the American continent.

Our adventurer had fallen in with a young Indian, named Antonio, belonging to this aboriginal people, in whom he had remarked some very extraordinary qualities, accompanied by a singular reserve, both as to his people and himself; also with an Englishman, Mr. H., who had resided some time on the coast. He had also met with one of the *Sukias* of the degraded class, who had sought to instigate the superstitious people to take his life. This led Mr. H. to give some account of these mysterious beings, and to speak of one more powerful and less malignant than the "hags" of the shore. We commence our extracts at the 231st page:—*Ed. N. E. Spiritualist.*

He represented her as young, living in a very mysterious manner, far up the Cape River among the mountains. None knew who she was, nor whence she came, nor had he seen her more than once, although he had consulted her by proxy on several occasions. I was amused at the gravity with which he recounted instances of her power over disease and her knowledge of events, and could not help thinking that he had resided so long on the coast as to get infected with the superstitions of the people. There was, however, no mistaking his earnestness, and I consequently abstained from ridiculing his stories. "You shall see and hear for yourself," he added, "and then you will be better able to judge if I am a child to be deceived by the silly juggles of an Indian woman. These people have inherited from their ancesters many mysterious and wonderful powers, and even the inferior order of *Sukias* can defy the poison of snakes and the effects of fire. Flames, and the bullets of guns are impotent against them."

A few pages further on, we find the following:

Mr. H. was not a little piqued at my incredulity in the *Sukias*, and, faithful to his promise, persuaded one of them to give us an example of her powers. The place was an enclosure in the rear of his own house, and the time evening.

The *Sukias* made her appearance alone, carrying a long, thick wand of bamboo, and with no dress except the *ule tournou*. She was only inferior to her sister at Sandy Bay in ugliness, and stalked into the house like a spectre, without uttering a word. H. cut off a piece of calico and handed it to her as her recompense. She received it in perfect silence, walked into the yard, and folded it carefully on the ground. Meanwhile a fire had been kindled of pine splints and branches, which was now blazing high. Without any hesitation the Sukia walked up to it, and stepped in its very centre.

The flames darted their forked tongues as high as her waist; the coals beneath and around her naked feet blackened, and seemed to expire; while the *tournou* which she wore about her loins, cracked and shriveled with the heat.

There she stood immovable, and apparently as insensible as a statue of iron, until the blaze subsided, when she commenced to walk around the smouldering embers, muttering rapidly to herself, in an unintelligible manner. Suddenly she stopped, and placing her foot on the bamboo staff, broke it in the middle, shaking out from the section in her hand, a full grown *tamagasa* snake, which on the instant coiled itself up, flattened its head and darted out its tongue in an attitude of defiance and attack. The *Sukia* extended her hand, and it fastened on her wrist with the quickness of light, where it hung dangling and writhing its body in knots and coils, while she resumed her mumbling march around the embers After a while, and with the same abruptness which had marked all of her previous movements, she shook off the serpent, crushed its head in the ground with her heel, and taking up the cloth that been given to her, stalked away, without having exchanged a word with any one present.

Mr. H. gave me a triumphant look, and asked what now I had to say. "Was there any deception in what I had seen?" I only succeeded in convincing him that I was a perversly obstinate man, by suggesting that the *Sukia* was probably acquainted with some antidote for the venom of the serpent, and that her endurance of the fire was nothing more remarkable than that of the jugglers, "fire kings," and other vagrants at home, who make no pretence of supernatural powers. "Well" he continued in a tone of irritated disappointment, can your jugglers and "fire kings" tell the past, and predict the future? When you have your inmost thoughts revealed to you, and when the spirits of your dead friends recall to your memory scenes and incidents known only to them, yourself, and God—tell me, and his voice grew deep and earnest, "on what hypothesis do you account for things like these? Yet I can testify to their truth. You may laugh at what you call the vulgar trickery of the old hag who has just left us, but I can take you where even your scoffing tongue will cleave to its roof with awe; where the inmost secrets of your heart shall be unveiled, and where you shall *feel* that you stand face to face with the invisible dead!"

I have never felt it in my heart to ridicule opinions, however absurd, if sincerely entertained; and there was that in the awed manner of my host which convinced me that he was in earnest in what he said. So I dropped the conversation, on his assurance that he would accompany me to visit the strange woman to whom he assigned such mysterious power.

Antonio had been an attentive witness of the tricks of the *Sukia*, and expressed to me the greatest contempt for her pretensions. Such exhibitions, he said, were only fit for idle children and were not to be confounded with the awful powers of the oracles, through whom the "Lord of Teaching and the spirits of the Holy men" held communion with mortals. I spoke to him of the mysterious woman, who was greater than all the *Sukias*, and lives among the mountains. "She is of our people," he exclaimed, warmly, "and her name is Hoxom Bal, which means The Mother of the Tigers. It was to seek her that I left the Holy City of the Itzaes, with no guide but my Lord who never lies.* And now her soul shall enter into our brothers of the mountains, and they shall be tigers on the tracks of our oppressors!"

his smooth limbs were knotted by the swelling muscles; his eyes burned, and his low voice became firm, distinct, and omnious. But it was only for an instant; and while I listened to hear the great secret that swelled in his bosom, he stopped short, and, turning suddenly, he walked away. But I could see that he pressed his talisman closer to his breast.

The *Sukias* of the coast are usually women, although their powers and authority are sometimes assumed by men. Their preparations for the office involves mortifications as rigorous as the Church ever required of her abject devotees. For months do the candidates seclude themselves in the forests, avoiding the face of their fellows, and there, without arms or means of defence, contend with hunger, the elements, and wild beasts. It is thus that they seal their compact with the mysterious powers which rule over earth and water, air and fire; and they return to the villages of their people, invested with all the terrors which superstition has ever attached to those who seem to be exempt from the operations of natural laws.

These *Sukias* are the "medicine-men" of the coast, and effect to cure diseases; but their directions are usually more extravagant than beneficial.

The opportunity occurred, not long after, for an excursion to the residence of this wonderful Sukia of the mountains, in company with Antonio and Mr. H. On arriving in her vicinity it was found that the extraordinary woman had, in some mysterious way (which believers in spirit-intercourse can readily understand), been apprised of their coming, and had sent a messenger to meet them at a village in the vicinity, prepare for their entertainment, and then conduct them to the mountain lodge. Half-an-hour's ascent, in the gathering darkness—through a dense forest, following the lead of a burning brand held aloft by the guide, introduced them into an open space, when silence was enjoined, and the company moved forward slowly:

A few minutes walk brought us to what, in the dim light, appeared to be a building of stone, and soon after to another and larger one. I saw that they were partly ruined, for the stars in the horizon were partly visible through the open doorways. Our guide passed these without stopping, and led us to the threshold of a small cone-built hut, which stood beyond the ruin. The door was open, and the light from within shone out on the smoothly beaten ground in front, in a broad unwavering column. We entered, but for the moment I was almost blinded by a blaze of light proceeding from torches of pine wood, planted in each corner. I was startled also by an angry growl, and the sudden apparition of some wild animal at our feet. I shrank back with a feeling of alarm, which was not diminished when, upon recovering my powers of vision, I saw directly in front of us, as if guardian of the dwelling, a large tiger, its fierce eyes fixed upon us, and slowly sweeping the ground with its long tail, as if preparing to spring at our throats.

It, however, stopped the way only for a moment. A single word and gesture from the old woman [who had been the guide to the spot], drove it into a corner of the hut, where it crouched down in quiet. I glanced around, but excepting a rude Indian drum placed in the centre of the smooth, earthen floor, and a few blocks of stone planted along the walls for seats, there were no other articles, either of use, or ornament, in the hut. But at one extremity of the low apartment, seated upon an outspread tiger skin, was a woman, whose figure and manner at once marked her out as the extraordinary Sukia whom we had come so far to visit. She was young, certainly not over twenty, tall and perfectly formed, and wore a tiger-skin in the same manner as the old woman who had acted as her messenger, but the band around her forehead, and her armlets and anklets, were of gold.

She rose when we entered, and, with a faint smile of recognition to H., spoke a few words of welcome.

I had expected to see a bold pretender to supernatural powers, whose first efforts would be directed to work upon the imagination of her visitors, and was surprised to find the "Mother of the Tigers" was after all only a shy and timid Indian girl. Her looks, at first, were troubled, and she glanced into our eyes inquiringly; but suddenly turning her gaze toward the open door, she uttered an exclamation of mingled surprise and joy, and in an instant after, she stood by the side of Antonio. They gazed at each other in silence, then exchanged a rapid signal, and a single word, when she turned away and Antonio retired into a corner, where he remained fixed as a statue, regarding every movement with the closest attention. No sooner had the *Sukia* resumed her seat, than she clasped her fore head in her open palms, and gazed intently upon the ground before her. Never have I seen the face of a human being which wore a more earnest expression. For five minutes, perhaps, the silence was unbroken, when a sudden sound, as of the snapping of a string of a violin, directed our attention to the rude drum that stood in the centre of the hut. This sound was followed by a series of crackling noises, like the discharges of electric sparks. They seemed to occur irregularly at first, but as I listened, I discovered they had a harmonious relationship as if in accompaniment to some simple melody. The vibrations of the drum were distinctly visible, and they seemed to give it a circular motion over the ground, from left to right.* The sounds stopped as suddenly as they had commenced, and the *Sukia*, lifting her head, said solemnly, "The spirits of your fathers have come to the mountain! I know them not; you must speak to them."

Our author here inserts a line of asterisks to indicate the omission of what followed, which was doubtless of a character of the highest interest to us. He proceeds:—

I hesitate to recount what I that night witnessed in the rude hut of the *Sukia*, lest my testimony should expose both my narrative and myself to ridicule, and unjust imputations. Were it my purpose to elaborate an impressive story, it would be easy to call in the aid of an imposing machinery, and invest the communications which were that night made to us with a portentous significance. But this would be as foreign to truth as repugnant to my own feelings; for whatever tone of lightness may run through this account of my adventures in the wilderness, those who know me will bear witness to my respect for those things which are in their nature sacred, or connected with the more mysterious elements of our existence. I can only say, that except the somewhat melodramatic manner in which we had been conducted up the mountain by the messenger of the *Sukia*, and the incident of the tamed tiger, nothing occurred during our visit which appeared [illegible] for effect, or which was visibly out of the ordinary course of things. It is true, I was somewhat puzzled, I will not say impressed, with the perfect understanding or relationship which seemed to exist between the *Sukia* and Antonio. This relationship, however, was fully explained in the sequel.

Among the ruling and priestly classes of the semi-civilized nations of America, there has always existed a mysterious bond, or secret organization, which all the disasters to which they have been subjected, have not destroyed. It is to its present existence that we may attribute those simultaneous movements of the aborigines of Mexico, Central America, and Peru, which have more than once threatened the complete subversion of the Spanish power.

It was past midnight, when, with a new and deeper insight into the mysteries of our present and future existence, and a fuller and loftier appreciation of the great realities which are to follow upon the advent of every soul into the universe, and of which earth is scarcely the initiation, that H. and myself left the sanctuary of the Sukia. The moon had risen, and now silvered every object with its steady light, revealing to us that we stood upon a narrow terrace of the mountain, facing the east, and commanding a vast panorama of forest and savannah bounded only by the distant sea. Immediately in front of the hut from which we had emerged, stood one of the ruined structures to which I have already alluded. By the clear light of the moon, I could perceive it was built of large stones, laid with the greatest regularity, and sculptured all over with strange figures, bearing a close resemblance, if not an absolute identity, with those which have become familiarized to us by the pencil of Catherwood. It appeared originally to have been of two stories, but the upper walls had fallen, and the grounds were encumbered with the rubbish, over which vines were trailing, as if to vail the crumbling ruins from the gaze of men. As we moved away and at a considerable distance from the ruins, we observed a large erect stone, rudely sculptured in the outline of a human figure. Its face was turned to the east, as if to catch the first rays of the morning, and the light of the moon fell full upon it. To my surprise, its features were the exact counterparts of those which appeared on Antonio's talisman. There was no mistaking the rigid yet not ungentle expression of the "Lord who never lies."

Silently we followed the guide, who had conducted us up the mountain, into the narrow path which led to the village. She indicated to us the direction we were to pursue with her hand, and left us without a word. I was so absorbed in my own reflections that it was not until we had reached our temporary quarters that I missed Antonio. He had remained behind. But when I awoke next morning, he had returned and was busily preparing for our departure. "It is well with our brothers of the mountains," was his prompt response to my look of inquiry. From that day forward his absorbing idea seemed to be to return as speedily as possible to his people. It was long afterwards that I discovered the deep significance of the visit of the youthful chieftain of the Itzaes to the Indian seeress of the River Bocay. Since then the Spaniard, though fenced round with bayonets, has often shuddered when he has heard the cry of the tiger in the stillness of the night, betraying the approach of those injured men, whose relentless arms, nerved by the recollections of three centuries of oppression, now threaten the utter extermination of the race of the conquerors!

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*The boy had reference here to a talisman which he wore suspended from his neck, by consulting which he had received singularly correct intimation of future events.—ED.

* This seems to correspond to the "rappings" and "table-turnings" with which Christendom is now familiar.—ED.

HISTORY OF NEWSPAPERS.

The first newspaper was issued monthly in manuscript form, in the republic of Venice, and was called the Gazetta, probably from a farthing coin peculiar to Venice, and which was the common price at which it was sold. Thirty volumes of it are still preserved in Florence.

It was long supposed that the first newspaper published in England was at the epoch of the Spanish Armada, but it has been discovered that the copies of that bearing the imprint of 1538, in the British Museum, were forgeries. There is no doubt that the puny ancestor of the myriads of broad sheets was not published in London till 1622—150 years after the art of printing had been discovered; and it was nearly 100 years more, before a daily paper was ventured upon.

Periodical papers seem first to have been used by the English in the times of the Commonwealth, and were then called 'weekly news-books.' Some of them had most whimsical titles. It was common with the early papers to have a blank page, which was filled up, in the paucity of news, by selections from the Scriptures.

The first newspaper printed in North America was printed in Boston, in 1690. Only one copy of that paper is known to be in existence. It was deposited in the State Paper Office in London, and was about the size of an ordinary sheet of letter paper. It was stopped by the government. The Boston News-Letter was the first regular paper. It was first issued in 1704, and was printed by John Allen, in Pudding Lane. The contents of some of the early numbers were very peculiar. It had a speech of Queen Anne to Parliament, delivered 120 days previously, and this was the latest news from England.

In one of the early numbers there was an announcement that by order of the Post-master General of North America, the post between Boston and New York sets out once a fortnight. Negro men, women and children were advertised to be sold; and a call was made upon a woman who had stolen a piece of fine lace, worth 14s. a yard, and upon another who had conveyed a piece of fine calico under her riding hood, to return the same or be exposed in the newspapers.

This pioneer paper was published for 74 years; it was the leading Tory paper, prior to the Revolution. The Boston Gazette was the organ of the patriots, and was issued at Watertown. At the commencement of the Revolutionary war, there were but thirty-seven newspapers in the United States. Of this number only eight were committed to the British Government, but five others were brought over.

The oldest existing newspaper in Massachusetts, was the Worcester Spy, first published in this city during 1770, but removed to the western part of the State on the occupation of Boston by the British troops.

Our country although the youngest in the world, outstrips all others in the number of publications and newspapers sold. The number of copies of newspapers printed here is four times greater than in Great Britain, though England has twice as many magazines. The number of religious newspapers here, and the extent of their circulation, form a striking social characteristic.

◆

A lady in Paris has discovered a process for liquifying ivory, and casting it in moulds. A photographist has also discovered a method for fixing on any canvass, prepaired for oil painting, a likeness of the size of life, so that all an artist needs to do, is to ask one sitting of the person who desires his portrait, and the portrait may be completed at leisure. A Frenchman has obtained a patent for making paper from the stalks of the artichoke and the stalks of the sunflower. They are said to make a beautiful quality of paper.

Truth is like a torch—the more you shake it the more it shines.

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